

The St. Mark Lion

January 2002

Vol. CXXVII No. i

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THE MYSTERY OF CANDLEMASS, Or, the Purification of St. Mary the Virgin

By Benjamin J. Andersen

ACCORDING to the great Roman liturgical writer, Dom Prosper Gueranger, OSB (1805 - 1875), anciently the Christmas season ended not with the "twelfth night" of the Epiphany, but with the fortieth Day after the Nativity, the Day on which (as St. Luke records) the Child Jesus was brought by his parents to the Temple in Jerusalem, that he could be presented to the Lord and St. Mary could be ritually purified, according to the precepts of the old Jewish law.

This feast is called "The Purification of our Lord Jesus Christ," or "The Purification of the Blessed Virgin Mary." The latter is more common in the Eastern Church, and the former in the Western Church. The earliest Eastern title is the "*Hypapante* (meeting) of our Lord Jesus Christ with Simeon and Anna in the Temple." This Greek title was retained for quite some time in the West, as in the ancient Gregorian Sacramentary (6th - 7th c.), or the Martyrology of St. Bede (c. 730). However, the title of "*In Purificatione Beatae Mariae Virginis*" is just as ancient in the Western Rite tradition, and is found in some of the earliest known Kalendars and Martyrologies of the Western Church.

Whereas the East has always regarded it as a feast of our Lord's "Presentation" or "Meeting" in the Temple, the Roman Church in particular has always seen the feast one of our Lady. As with all proper devotions that Christians pay to the Mother of God, "The honour thus paid by the Church to the Mother [in this feast] tends in reality to the greater glory of her Divine Son, for He is the Author and the End of all those prerogatives which we revere and honour in Mary." (Gueranger, p. 469).



Both traditional titles may be found in the Book of Common Prayer - the first being of Eastern origin, and the second Western. The Western title of "*Purificatio*" was the only one included in the Prayer Book of 1549. Later, in the 1662 edition, the Eastern title was added alongside the Western one, due to the influence of the catholic minded Bishop John Cosin of Durham (1594 - 1672).

Although the Western tradition counts the feast among those of our Lady, the ancient propers of the Mass for this day in the *Missale Romanum* and the *Book of Common Prayer* speak more of the "presentation" aspect of the feast rather than the "purification" aspect. The Collect of the Day reveals this connection:

OMNIPOTENS sempiternus Deus, Majestatem Tuam supplices exoramus, ut sicut unigenitus Filius Tuus hodie in die cum nostrae carnis substantia in templo est praesentatus, ita nos facias purificatis Tibi mentibus praesentari. Per eundem, etc." (Ancient Sacramentary of Gelasius, *Missale Romanum*).

ALMIGHTY and everliving God, we humbly beseech Thy Majesty, that, as thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto Thee with pure and clean hearts, by the same Thy Son Jesus Christ our Lord. Amen." (From the 1662 English *Book of Common Prayer*).

The feast also has several popular local titles, such as "*Candlemass*" (in England); "*Candelaria*" (low Latin); "*Chandeleur*" (in France); "*Candelora*" (in Italy); "*Lichtmesse*" (in Germany). All of these titles have to do with the blessing of candles which traditionally takes place on this day (a ceremony which will be explained later).

It is thought that the feast was developed early in the Church's history, perhaps first in the Church of Jerusalem. The Emperor Justinian (483 - 565), in thanksgiving for the end of a great period of pestilence in Constantinople, ordered that the feast be kept throughout the entire Empire. From Constantinople, it seems to have spread to the use of the entire Church, both East and West. Until the time of the Emperor Justinian (6th century), in the East, it was observed on the 14th of February - forty days from the old pre-Constantinian date of Christmas, January 6th (now the Epiphany). The feast's close connexion with Christmas is confirmed by its liturgical texts, both Greek and Latin. For instance, the beautiful Antiphon on the Canticle *Magnificat*, in the feast's propers for Roman Vespers, shows that the mystery of our Lord's Presentation in the Temple cannot be separated from the mystery of his Incarnation and Nativity:

SENEX Puerum portabat, Puer autem senem regebat: quem Virgo peperit, et post partum Virgo permansit: ipsum quem genuit adoravit.

THE old man carried the Child, but the Child guided the old man. A Virgin bore him, and after child-birth continued a Virgin: she adored him who she brought forth.

The feast, as it is today, is placed forty days from the Constantinian date of Christmas (Dec. 25) - the exact period prescribed in the Jewish Law, between the day of birth and the day, when the mother was supposed to be presented in the Temple to be re-admitted into the congregation, and when the child was to be presented as an offering to the Lord, and redeemed with a money offering to the

Temple [see Lev. 12:4 ; Exod. 22:29 ; Numbers 8:17]. It is thought that the Christian ceremonies of the "Churching of Women" (Prayer Book title), or "The Blessing of Women after Child-birth," as well as the Christening of a child, are in some ways vestiges of these Jewish ceremonies in the Church.

These events recorded by St. Luke are not to suggest that the divine conception in the womb of the Virgin, effected by the Holy Ghost at the Annunciation, needed a ceremonial purification. As Dr. Blunt comments: "But, as at His Baptism, so now, for Himself and for His holy Mother He says by their acts, 'Suffer it to be so now, for thus it becometh us to fulfil all righteousness.'" The ceremonies underwent by our Lord and our Lady on this day "were each of them an illustration of the perfect humiliation of our Lord to the likeness of sinful man." Likewise, the traditional offering of two turtle doves at this ancient Jewish ceremony foretold the Messiah, and was fulfilled by Him: "in the offering of one by fire, and the eating of the other by the priest, or those who offered it, are now to be seen a type of Christ offering Himself for sin, and also giving Himself to be the spiritual food and sustenance of His people." (Blunt, p. 327). Further this offering of turtle doves was traditionally done by the poor in place of a lamb. This is consistent with the words of St. Paul, who says that Christ although being rich, became poor and humble for our sakes (II Corinthians 8:9).

The event of the Purification / Presentation as recorded in the Gospel of St. Luke is the occasion of the first singing of the Canticle *Nunc Dimittis* - "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation: who thou hast prepared before the face of all people: to be a light to lighten the Gentiles, and to be the glory of thy people Israel" - when the Prophet Simeon, a priest of the Temple, received the sacrifice of Mary and the oblation of her Son into his own arms. As Abbot Gueranger says in his wonderfully poetic fashion,

"Happy Simeon! figure of the ancient world, grown old in its expectation, and near its end. No sooner has he received the sweet Fruit of Life, than his youth is renewed as that of the eagle, and in his person is wrought the transformation which was to be granted to the whole human race . . . Simeon and Anna, the representatives of the Old

Testament, unite their voices, and celebrate the happy coming of the Child who is to renew the face of the earth . . . Simeon gives back to Mary the Child she is going to offer to the Lord. The two doves are presented to the Priest, who sacrifices them on the Altar; the price for the ransom is paid; the whole law is satisfied . . . " (pp. 468 - 469).

The traditional blessing of candles and procession on this feast is of ancient origin. The *Liber Pontificalis* (a book of the lives of the Popes of Rome, developed continuously from the 4th c. to the 15 c.) records that the procession with candles was first instituted in the West by Pope St. Sergius (687 - 701). Alcuin of York (c. 790) mentions the procession in a homily: "The whole multitude of the city collecting together devoutly celebrate the solemnity of the Mass, bearing a vast number of wax lights; and no one enters any public place in the city without a taper in his hand." It is also mentioned centuries later, by St. Bernard of Clairvoux (c. 1090 - 1153), in its mystical significance:

"We go two by two in commendation of charity and a social life; for so our Saviour sent out His disciples. We carry lights in our hands; first, to signify that our light should shine before men; secondly, this we do this day especially in memory of the Wise Virgins (of whom this blessed Virgin is the chief) that went to meet the Lord with their lamps lit and burning. And from this usage and the many lights set up in the church this day, it is called Candelaria, or Candlemas. Because our works should be all done in the holy fire of charity, therefore the candles are lit with holy fire. They that go out first return last, to teach humility, 'in honour preferring one another.' Because God loveth a cheerful giver, therefore we sing in the way. The procession itself is to teach us that we should not stand idle in the way of life, but 'go from strength to strength,' not looking back to that which is behind, but reaching forward to that which is before." (quoted in Blunt, p. 327-8)

St. Anselm, famous Archbishop of Canterbury (c. 1033 - 1109), has an interesting mystical interpretation of the candle itself. "The wax,

HINC Salvator, hinc Maria,
Puer pius, Mater pia,
Moveant tripudium;
Sed cum votis perferatur
Opus lucis, quod signatur
Luce luminarium.

Verbum Patris lux est vera,
Virginalis caro cera,
Christi splendens cereus;
Cor illustrat ad sophiam
Qua virtutis rapit viam
Vitiis erroneus.

ON one side, the Saviour, the other Mary,
Here the sweet Infant, there the sweet Mother,
O, what a glad sight!
But let us devoutly carry within us
That work of Light, signified
By our lighted tapers.

The Father's Word is the Light,
His virginal flesh is the wax,
Our lighted taper is Christ Himself,
Who enlightens our heart with that wisdom,
Which rescues the sinner from the error of his way,
And sets him on virtue's path.

From the medieval Sequence Hymn, *Templum cordis adornemus*
("Let us adorn the temple of our hearts"), by Adam of St. Victor (died c. 1177)

he says, which is the production of the virginal bee, is the Flesh of our Lord; the wick, which is within, is his Soul; the flame, which burns on the top, is his Divinity." (Gueranger, p. 474).

In the *Missale Romanum*, the blessing of the candles consists of five special blessing prayers, along with the sprinkling and censuring of the candles. As the candles are distributed to the people, the Song of Simeon, *Nunc Dimittis*, is sung along with special antiphons, proclaiming Christ to be the "True Light" of the Temple, "to lighten the Gentiles, and to be the glory of thy people Israel". One antiphon, "*Adorna thalamum tuum, Sion,*" composed by St. John of Damascus (c. 675 - c. 749) and found also in the Greek Liturgy, is sung while the procession takes place:

A DORNA thalamum tuum, Sion, et suscipe
Regem Christum: amplectere Mariam, quae
est caelestis porta; ipsa enim portat Regem gloriae
novi luminis; subsistit Virgo, adducens manibus
Filium ante luciferum genitum; quem accipiens
Simeon in ulnas suas, praedicavit populis
Dominum eum esse vitae et mortis et Salvatorem
mundi.

A DORN thy bride-chamber, O Sion, and receive
Christ, thy King. Salute Mary, the gate of
heaven; for she beareth the King of glory, who is
the new Light. The Virgin stands bringing in her
hands her Son, the Begotten before the day-star;
whom Simeon receiving into his arms, declared to
the people as the Lord of life and death, and the
Saviour of the world.

Bibliography. (see page 6)

FOR THE BENEFIT OF THE FAITHFUL

While we wait for the Official *Ordo* for the Year of Grace 2002, we offer the following list of the Lections for Morning Prayer and Evensong. Copies of the 2002 'Ordo' should be available from the St. Mark Bookstore for \$ 8.00 plus \$ 1 postage. The *St. Ambrose Hymnal* is \$16 plus \$4 postage. The four volume Commentary on the Psalms by Dr. Neale is \$175 which includes book rate postage to USA addresses.

TUESDAY, JANUARY 1 St. Basil the Great
THE CIRCUMCISION OF OUR LORD
(Octave of Christmas)

Matins: Exod. 6:2-8 / Matt. 1:28-end
Evensong: Gen. 32:22-30 / Rev. 19:11-16

WEDNESDAY, JANUARY 2

Octave of St. Stephen, Protomartyr

Matins: Isa. 28:9-22 / I John 3:1-18
Evensong: Jer. 23:1-6 / Luke 2:41-end

THURSDAY, JANUARY 3

Octave of St. John, Apostle & Evangelist

Matins: Isa. 29:9-19 / I John 3:18-4:6
Evensong: Jer. 30:1-11 / John 1:1-28

FRIDAY, JANUARY 4

Octave of the Holy Innocents

Matins: Isa. 32:1-8, 16-18 / I John 4:7-end
Evensong: Jer. 30:15-22 / John 1:29-end

SATURDAY, JANUARY 5

Vigil of the Epiphany

Matins: Isa. 35 / I John 5
Evensong: Num. 24:15-24 / Matt. 28:16-end

SUNDAY, JANUARY 6

THE EPIPHANY OF OUR LORD

Second Sunday after Christmas

Matins: Isa. 60 / Matt. 3:13-end
Evensong: Isa. 49:1-13 / John 2:1-11

MONDAY, JANUARY 7

Within the Octave of the Epiphany

Matins: Isa. 42:5-12 / Gal. 1
Evensong: Jer. 31:1-9 / John 2:12-end

TUESDAY, JANUARY 8

Within the Octave of the Epiphany

St. Lucian of Antioch & companions, Martyrs

Matins: Isa. 45:11-23 / Gal. 2
Evensong: Jer. 31:27-37 / John 3:1-21

WEDNESDAY, JANUARY 9

Within the Octave of the Epiphany

Matins: Isa. 55 / Gal. 3
Evensong: Jer. 33:14-end / John 3:22-end

THURSDAY, JANUARY 10

Within the Octave of the Epiphany

Matins: Isa. 56:1-8 / Gal. 4:1 - 5:1
Evensong: Ezek. 36:1-15 / John 4:1-26

FRIDAY, JANUARY 11

Within the Octave of the Epiphany

St. Hyginus, Pope and Martyr

Matins: Isa. 61 / Gal. 5:2-end
Evensong: Zeph. 3:7-end / John 4:27-41

SATURDAY, JANUARY 12

Within the Octave of the Epiphany

St. Benedict Biscop, Abbot

Matins: Isa. 66:1-2, 10-14, 18-23 / Gal. 6
Evensong: Zech. 14:1-9 / John 4:43-end

SUNDAY, JANUARY 13

THE FIRST SUNDAY AFTER EPIPHANY

Octave of the Epiphany

St. Hilary, Bishop, Confessor & Doctor

Matins: Gen. 28:10-end / Matt. 2:1-11
Evensong: I Sam. 2:1-11, 26 / Matt. 18:1-5, 10-14

MONDAY, JANUARY 14

St. Felix, Priest & Martyr

Matins: Gen. 11:17 - 12:9 / Rom. 1:1-13
Evensong: I Kgs. 22:1-28 / John 5:1-24

TUESDAY, JANUARY 15

St. Paul the First Hermit

St. Maurus, Abbot

Matins: Gen. 12:10-end / Rom. 1:14-25
Evensong: I Kgs. 22:29-46 / John 5:25-end

WEDNESDAY, JANUARY 16

St. Marcellus, Pope & Martyr

Matins: Gen. 13 / Rom. 2:1-16
Evensong: I Kgs. 22:51 - II Kgs. 1:1-end / John 6:1-21

THURSDAY, JANUARY 17

St. Anthony, Abbot

Matins: Gen. 14:1-5a, 8-end / Rom. 2:17-end
Evensong: II Kgs. 2:1-22 / John 6:22-39

FRIDAY, JANUARY 18

St. Prisca, Virgin & Martyr

Matins: Gen. 15:1-18 / Rom. 3:1-18

Evensong: II Kgs. 3:1-24 / John 6:40-51

SATURDAY, JANUARY 19

Ss. Marius, Martha, Audifax & Abachum

St. Canute of Denmark, King & Martyr

Matins: Gen. 16 / Rom. 3:19-end

Evensong: II Kgs. 4:8-37 / John 6:51-end

SUNDAY, JANUARY 20

THE SECOND SUNDAY AFTER EPIPHANY

Ss. Fabian & Sebastian, Martyrs

Matins: Exod. 3:1-15 / Mark 9:2-13

Evensong: Neh. 2:1-11 / Acts 5:17-32

MONDAY, JANUARY 21

St. Agnes, Virgin & Martyr

Matins: Gen. 17:1-9, 15-22 / Rom. 4:1-13

Evensong: II Kgs. 5 / John 7:1-30

TUESDAY, JANUARY 22

Ss. Vincent & Anastasius, Martyrs

Matins: Gen. 18:1-15 / Rom. 4:14-end

Evensong: II Kgs. 6:1-23 / John 7:31-end

WEDNESDAY, JANUARY 23

St. Emerentiana, Virgin & Martyr

Matins: Gen. 18:16-end / Rom. 5:1-11

Evensong: II Kgs. 6:24-25 & ch. 7 / John 8:1-11

THURSDAY, JANUARY 24

St. Timothy, Bishop & Martyr

Matins: Gen. 19:1-3, 12-29 / Rom. 5:12-end

Evensong: II Kgs. 8:1-15 / John 8:12-32

FRIDAY, JANUARY 25

THE CONVERSION OF ST. PAUL

Matins: Gen. 21:1-21 / Rom. 6:1-14

Evensong: II Kgs. 9:1-7, 11-end / John 8:31-end

SATURDAY, JANUARY 26

St. Polycarp, Bishop & Martyr

Matins: Gen. 21:22-end / Rom. 6:15-end

Evensong: II Kgs. 10:18-end / John 9:1-23

SUNDAY, JANUARY 27

THE THIRD SUNDAY AFTER EPIPHANY

St. Chrysostom, Bishop, Confessor & Doctor

Matins: I Sam. 3:1-18 / Mark 10:13-16, 35-45

Evensong: Jonah 3 & 4 / Acts 10:1-35, 44-end

MONDAY, JANUARY 28

Feria

Matins: Gen. 22:1-19 / Rom. 7:1-12

Evensong: II Kgs. 13 / John 9:24-end

TUESDAY, JANUARY 29

Feria

Matins: Gen. 23 / Rom. 7:13-end

Evensong: Jonah 1:1-16 / John 10:1-21

WEDNESDAY, JANUARY 30

The Decollation of King Charles I of England

St. Martina, Virgin & Martyr

Matins: Gen. 24:1-28 / Rom. 8:1-11

Evensong: Jonah 3 & 4 / John 10:22-end

THURSDAY, JANUARY 31

Feria

Matins: Gen. 24:29-52 / Rom. 8:11-25

Evensong: II Kgs. 14:23-end / John 11:17-44

FRIDAY, FEBRUARY 1

St. Ignatius of Antioch, Bishop & Martyr

St. Bridget of Kildare, Abbess

Matins: Gen. 24:53-end / Rom. 8:26-end

Evensong: Exodus 13:11-16 / Heb. 10:1-10

SATURDAY, FEBRUARY 2

PURIFICATION OF THE BLESSED VIRGIN MARY

Matins: I Sam. 1:20-end / Gal. 3:15-4:7

Evensong: Lev. 12 / I John 3:1-8

SUNDAY, FEBRUARY 3

THE FOURTH SUNDAY AFTER EPIPHANY

St. Blaise, Bishop & Martyr

St. Ansgar, Apostle of the North

Matins: I Kgs. 18:1, 17-39 / Mark 1:32-end

Evensong: Num. 22:1-35 / Matt. 23:16-26

MONDAY, FEBRUARY 4

Feria

Matins: Gen. 26:1-6, 18-31 / Rom. 9:19-end

Evensong: Amos 3:1 - 4:3 / John 12:1-11

TUESDAY, FEBRUARY 5

St. Agatha, Virgin & Martyr

Matins: Gen. 27:1-29 / Rom. 10:1-10

Evensong: Amos 4:4-end / John 12:12-19

WEDNESDAY, FEBRUARY 6

St. Photius, Bishop, Confessor & Doctor

St. Dorothy, Virgin & Martyr

Matins: Gen. 27:30 - 28:5 / Rom. 10:11-end

Evensong: Amos 5 / John 12:20-36

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The Faithful of St. Mark's are to be commended for voluntary contributions of over \$800 to the Monastic Fund in the month of December. All these monies have been distributed. In addition, nearly \$400 was sent to the Orthodox Christian Mission Center for designated Missionaries. We also contributed a substantial sum directly to Metropolitan Philip at his discretion to aid the cause of peace in the Middle East. Last year, as you recall, our Metropolitan gave one million dollars to the Balamand University which is undoubtedly one of the finest institutions in the region. Our St. Stephen Course Scholars hope to complete their studies with a degree from the St. John of Damascus School of Theology at the Balamand University.

- Schedule for January -

Sunday

MP 7:30, Mass 8:00, Church School 9 AM,
Solemn Mass 10:00, Evensong 4:00 PM

Tuesday

Evensong 5 PM, Mass 7 PM, Class *The Great Church in Captivity* 7:30 PM

Wednesday

Mass 7:30 AM, Evensong 5 PM

Thursday

Mass 7:30 AM, Evensong 5 PM

Friday

Mass 7:30 AM, Evensong 5 PM

Saturday

Mass 7:30 AM, Evensong 6 PM

THREE NEW CHRISMATIONS

As reported by Benjamin J. Andersen

THREE more members of the Andersen family, Katie (mother), and sons Laurence "Buzz" and Robert "Bobby", joined the Orthodox Church and St. Mark's Parish on Sunday, 16th December 2001 (Third Sunday in Advent), by the Sacrament of Chrismation. They join Benjamin, who was chrismated 22 February 2000. Katie was raised in the Roman Catholic Church, and Laurence was baptized as an infant in the Roman Church. Before joining Benjamin at St. Mark's in 2000, the Andersens attended a conservative Episcopal Church, where Robert was baptized. About that time the Andersens started the process of catechesis with Fr. John.

Katie has been a stay-at-home mom for many years. Buzz graduated from the University of Denver last year with a BA in Digital Media Studies, and is employed with a successful Denver mortgage company developing a software business. Bobby is an enthusiastic, studious seventh grader at Denver Christian Middle School, where he excels in mathematics and science, and other subjects.

What do they appreciate about the Orthodox Church and St. Mark's? The Andersens have experienced a lot of different kinds of churches and denominations, and their impersonal and opportunistic, somewhat irreverent atmospheres turned them off. They like the community atmosphere of St. Mark's, very far from the crass commercial atmosphere as found in many other American churches. St. Mark's feels like "home," like the place where they are supposed to be. They like the beautiful, reverent, solemn liturgical services of the Orthodox Church, particularly the Western Rite. The liturgy reminds Katie in particular of the way the Roman Church used to be, before the Novus Ordo liturgical revolution. In particular the Andersen's love the beautiful music sung by St. Mark's choir. §

(See a photograph of the Andersens on page 8).

Three Baptisms are planned during Epiphany. Two candidates are adult catechumens and one is a child. Details will follow when family plans are clarified. A record number of folk transferred to St. Mark's this past year, mostly after moving to this area, including Mr. Robert A. Uhl, son of Fr. Luke and Presbyteria Ruth Uhl. Thanks be to God. And welcome home!

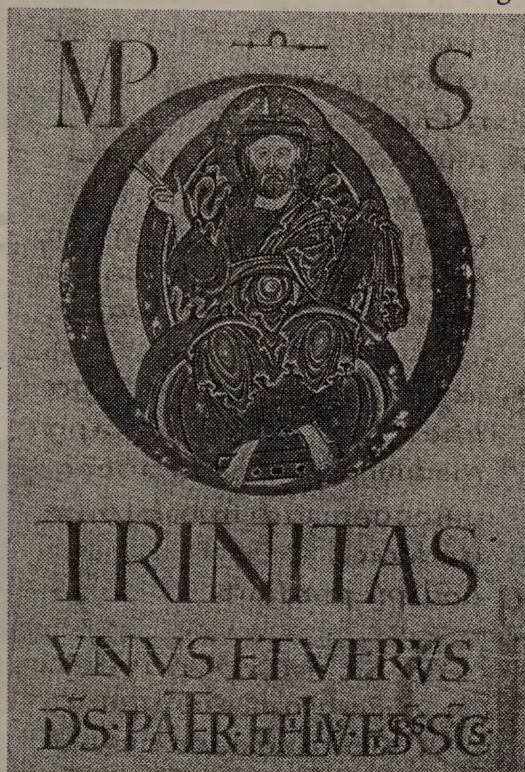
House blessings may be scheduled with Fr. John during the long Epiphany Season this year. The unreformed Julian Kalendar Paschal date is May 5, 2002 which is five weeks after the Latin Easter. The Rogation litanies and procession will fall in about the middle of June which is a good time to bless the rising crops, if not to think about the Harvest festival.

The Benedictional of St. Ethelwold

The Illustration on page one of the January LION is "The Presentation in the Temple" PLATE 4, from *The Benedictional of St. Ethelwold*, New York, Thomas Yoseloff, 1959:

"On the left are the Blessed Virgin, a woman attendant, and behind them St. Joseph holding up the offering of a pair of turtle-doves, see St. Luke ii. 24. The Virgin holds Christ up over an altar draped with a golden cloth towards Simeon who, with Anna the prophetess, stands on the right. Above the Hand of God issues from a blue cloud. Note the roundel of gold interlaces in the centre of the arch. This is derived from Franco-Saxon and not from Anglo-Saxon illumination."

ONE of the greatest periods in the history of English medieval art is that associated with the revival of Benedictine monasticism in the second half of the tenth century. A great series of illuminated MSS. dating from about A.D. 960 to the Norman Conquest in 1066 bears witness to the extraordinary artistic activity during this period. Besides the important kings Athelstan, 925-939, and Edgar, 959-975, three ecclesiastics stand out as pioneers in the work of ecclesiastical reform: Dunstan, Archbishop of Canterbury, 960-988, Ethelwold, bishop of Winchester 963-984, and Oswald, bishop of Worcester 961-992, being after 972 also Archbishop of York. This revival of religious life expanded rapidly and abbeys were founded or refounded all over Southern England. An almost immediate consequence of this was an increased production of books, some of them richly decorated. Amongst them one of the most splendid examples is the Benedictional of St. Ethelwold, bishop of Winchester, now Additional MS. 49598 in the British Museum.



A Benedictional is a book made for the bishop's own use. It contains a series of solemn blessings to be said by the bishop over the liturgical assembly. The texts varied according to the proper day and season, much as the Collects are proper to the day. These blessings were made with great ceremony, the faithful being exhorted to prepare for this

solemn act. Though never part of the Roman use benedictions were in fact used throughout the Middle Ages.

The MS. was made during the episcopacy of St. Ethelwold at Winchester between 963 and 984. A reference to miracles performed at the shrine of St. Swithun in the blessing for his day suggests the book was assembled after 971 when that saint's relicks were translated. As it exists today the MS. consists of 119 leaves of vellum measuring 11.5 inches in height and 8.5 inches in width.

The decoration of the Benedictional is its crowning glory. There are a series of twenty-eight full page miniatures, nineteen pages of decorative frames either rectangular or arched, one historiated initial within a decorative frame and one historiated initial alone. Each miniature within the body of the text is placed within a decorative frame, i.e., the 'circi' of the dedicatory poem. Opposite the miniature is a page where the opening words of the blessing are written in golden capitals enclosed in a frame which matches that on the opposite page. The choice of feasts to receive miniatures and decorations of this kind was naturally governed by their liturgical importance. St. Swithun of Winchester and St. Etheldreda of Ely whose abbey Ethelwold refounded are the only English saints honoured in this way. As befits a Benedictine MS., St. Benedict has also a miniature.

The Christ in Majesty figure above is placed within an initial O which decorates the first benediction for Trinity Sunday. The opening words are 'Omnipotens Trinitas Vnus et Verus Deus. Pater, et Filius et Spiritus Sanctus.' §

Thanks to Mr. & Mrs. Michael Huseby for the gift of this study of the St. Ethelwold Benedictional. Prints from this volume are well suited to The LION.



Buzz (Laurence) Andersen, Katie Andersen and Bobby (Robert John) Andersen with their sponsors: Mary Sullivan Coit, Robert Andrew Uhl, Vanessa (Bridgit) Mahan

Altar Guild members and helpers at the decoration of the Church for Christmass.



Fr. John, Benjamin Andersen, The Revd. Chrysostom Frank and Frau Dr. Frank with a Seminarian at the Christmass Buffet hosted by Archbishop Chaput at the St. John V. Seminary. Fr. John presented the ArchB. with a new St. Ambrose Hymnal.



Our resident Iconographer, Mary Sullivan Coit, is to be offered a commission by St. Mark's to produce a St. George icon like the one she wrote for Dr. Greenlee and which is pictured below. Thanks to Jeff Stout for producing this digital photograph. The Icon Fund has raised over \$600 this month. We need more contributions to get St. George and another Warrior Saint on horseback (St. Martin of Tours?) for the Veterans' display on the West Wall. Note cards with the Warrior Saints are available at the St. Mark Bookstore.



Thanks to St. Mark's parishioners and Sandy Miller's Third Grade Class for donating a truck full of toys and canned goods to the families at Fort. Carson, Colorado. Accepting this donation is the Commanding General's wife, Mrs. Charles (Dianne) Campbell with Sergent Jordan and associates.

THE LION

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